

THE
MARKS
OF THE
Apocalyptical Beast,
PLAINLY DECYPHERED;
AND

The Danger of having COMMUNION with
him clearly Discovered.

The Testimony of a Reverend and Learned Divine con-
cerning the following Treatise.

*As to the Treatise, Mr. ——— and I have perused it care-
fully; and not to speak to please, but as the thing is, it is
very clear, strong, and useful, and very fit to open the Eyes
of those Papists whom God hath a favour to: I wish the
Nation enjoyed it, being it is so solid, short, and fitted for
good.*



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The Marks of the *Apocaliptical* Beast Decyphered
and the danger of having Communion
with him Discovered.

IN the *Thirteenth* chapter of *Revelation*, we read of a strange *Beast*, with *seven Heads* and *ten Horns*, rising up out of the *Sea*; Verf. 1.
 Monstrous in shape, Blasphemous in language, and impi- Verf. 2.
 tiously Cruel in practise; for he wars with the *Saints*, and over- Verf. 5, 6.
 comes them; who, by his *Tone* and *Fraud*, had gotten so large a Verf. 7.
Dominion and *Empire*, over the *Souls*, as well as *Bodies*, of de-
 luded men, that the whole *Earth*, is said to wonder after the *Beast*; Verf. 3.
 that is, to follow, or, as it is expressed more fully, to worship him; Verf. 4, 8.
 nor without much inward Amazement at his bewitching Fi-
 gure (as being in part like to a *Panther*, which of all other crea- Verf. 2.
 tures hath a most alluring shape) and seemingly invincible pu-
 issance; for, who, say they, is like to the *Beast*, who is able to war
 with him? But all this time they were ignorant; that, while they
 worshipped the *Beast*, they only worshipped the *Dragon* (or the *De-* Verf. 4.
vil) from whom that *Beast*, which they so stupidly admired Rev. 12. 9.
 and doted upon, did immediately derive all his *Power* and great Rev. 13. 2.
Authority. And therefore all those deceived and mistaken Wor-
 shippers, how numerous soever, or what pretences soever they
 had to gild and colour their Irreligious and Blinde Devotion
 with; yet they are declared by the *Spirit of God*, to be in a sad
 and deplorable condition, in that their *Names* are not written in Verf. 8.
 the *Book of Life*, whose final Doom is, to be cast into the *Lake of* Rev. 20. 15.
Fire.

Left this Punishment should be passed slightly over, as if it
 either were easie to be born, or that at last there were hopes of
 its ending, there is an *Angel* sent on purpose to proclaim it in a
 most particular and dreadful manner, If any doth worship the *Beast* Rev. 14. 9.
 and his *Image*, and receiveth his *Mark* upon his forehead, or upon his 10. 11
 head (i.e. who either openly professeth his obedience to the *Beast*,
 in receiving that visible *Mark*, or *Name*, or *Character*, by which
 his followers are signalized and distinguished from all others:
 or, whoever avoiding the *Name*, in a more concealed and po-
 litick

litick way, doth secretly joyn his endeavours with those who seek to uphold the *Beast* in his *Throne*) even he shall drink of the *Wine of the wrath of God, which is without mixture, mingled in the cup of his Anger; and he shall bee tormented in the sight of the Holy Angels, and in the sight of the Lamb: And the smock of their torment goeth up for ever and ever, and they have no rest day or night, who worship the Beast and his Image, and if any doth receive the Mark of his Name.*

There is not, that I know of, in the whole Book of God, any Curse set out in more exprefs and affrighting language; but, because we are all naturally apt to put far from us the evil day, and to think that a sentence deferred (till after the Resurrection) will never be executed; therefore in the Fifteenth chapter of Revelation, we have an account of seven Viols, or, goblets of Gold, all filled (up to the brim) with the wrath of God (which oftentimes in Scripture is compared to Wine, and, because of the effects of it, is called the wine of Trembling, or Astonishment) whence they are called the seven last Plagues, or, Strokes, because in them the wrath of God is finished (i.e. is fully and perfectly accomplished, without any farther Reserve or Delay of Vengeance, as this Phrase in other places signifies.) God then, in the words of the Psalmist, saith, *Not turning away his anger, but stirring up all his wrath, and weighing out a Path for his Fury, he heaps mischiefs, and spends his Arrows upon a rebellious and sinful world, with such an over-flowing deluge of intollerable calamities, that the sufferers of them, like men already damned, do gnaw their Tongues for pain, and Blaspheme the God of Heaven; whereby, in stead of getting ease, they only ripen and fit themselves for their Appointed, and then approaching, Ruine. All which miseries, little differing from the torments of Hell but only in continuance, remain to bee felt in this life, and that only by such, as have the Mark of the Beast, and who worship his Image; So that if either fear of future and endless, or sense of imminent and unavoidable misery (which then is most likely to seize upon us, when we think our selves most secure) can prevail with us to minde our safety, we are bound, with all imaginable diligence and speed, to enquire who this Beast is, what is his Name, his Mark, his Number; least, either by our wilful or unwary worshipping of him, we become guilty of a Sin unpardonably heinous, and which God hath so expressly threatened that he will most severely and everlastingly punish.*

To direct us in this search, although the spirit of God hath left some things (and particularly the *Number of the Beasts Name*) still veiled, and (like *Goliaths Sword behind the Ephod*) wrapped them up in a *Mystery*; and that on purpose to incite our study, and to quicken us the more vigourously to look after wisdom; yet so much is plainly discovered to us, that unless we resolve to be ignorant, and, as the *Jews* did at the shining of the glory of Christ, wilfully shut our eyes, we cannot but be led unto a plain and manifest discovery of this his disguised, but most dangerous and Implacable Adversary: For this end, the *Seventeenth* chapter of *Revelation* was purposely writ, which is to be looked upon, as the *Key* unto all the foregoing Vision; but more particularly to that in the 13. chapter, with which the 17. perfectly agrees, in the description of the *Beast*, in the *Number* and *final estate* of his *Worshippers*; unto which there are added some other things by way of *Explication*. As

First, *Upon the Beast* there is discovered to sit an *Imperious and Whorish Woman*, attired in a very sumptuous and pompous manner, *bedecked with Gold, and precious Stones, and Pearls*, just as the *Church of Israel* is described by the Prophets, when she was fallen from the Service of God, unto the worship of *Idols*; in resemblance of whom, this *Woman* may well be called, *The Church Apostatical*, as having now arrived unto the height of *Apostacy*, which before was prophesied of. For, as the *true Church*, the *Virgin Spouse of Christ*, is said to *lean upon her Beloved*, having dependence upon, and taking complacency in him alone; so this *False and Adulterous Church*, sits upon the *Beast*, by whom she is supported and upheld, in whom shee glories as *her Head*, and by whose means she extends her sovereignty so far, that, like *Babylon* of old, she sits as *Queen*; and with *Niniveth*, that once Imperial City, she intoxicates the Nations, and bewitcheth them unto a Communion with her, in her Abominable and Idolatrous Practices. Whence it appears, that whatever she may vaunt her self to be, as the *Mother Church*, the *Mistress of Faith*, and the like; yet when the *Mystery of her Iniquity* comes to be revealed, and the Curtain drawn, she must then be called, as the Spirit of God doth call her, in her true stile, *The Mother of Harlots* (i. e. of all false and Adulterous Churches) and of the *Adominations of the earth*, (i. e. of all Impious and Idolatrous Practices.) And that we might not wonder who this *Woman* should be, as men ignorant

Revel. 17. or surprized are wont to do (for even the holy Evangelist, who
 6. saw her but in a vision could not but *greatly wonder at her*) the
 Angel plainly tells us that this *woman* was nothing else but the
 City placed upon seven Hills, which had already passed thorough
 verse 9. five several forms of Governments; being then under the *sixth*,
 verse 10. viz. that of *Heathen Emperours*, and (to leave no scruple or
 11. & c. doubt remaining) which, at that time, when he saw this Vision,
 see Tacitus p. 1, 2. and wrote this Prophecie, had the *supreme Dominion over the Kings*
 Verse 18. of the Earth: Which City, if any one can be so far mistaken, as
 to deny to be *Rome*, he must finde out some other City, unto
 whom those Properties will more exactly agree, which is alto-
 gether impossible.

Sedes Ro-
 mana.

Secondly, Though by this discovery of the *Whore*, we might
 satisfactorily enough be led unto a knowledge of the *Beast*, up-
 on whom she sits: yet that we might be more certainly and in-
 fallibly guided, the Spirit of God is pleased to lay down some
 clearer Marks to make him evident and notorious to us.

Rev. 17. 3.
 Mark 1.

First, The *Beast*, is said to be of a *skarlet-colour*, and full of
 the Names of *Blasphemy*, not being it seems contented with one
 Name, as *Nebuchadnezzar*, *Antiochus Epiphanes*, *Domitian*, and
 other Tyrants and Oppressours, his Predecessours were; but this
Beast, as he succeeded into their roome, so he was to inherit their
 Nature, and to out-do them in the worst of their Actions; load-
 ing himself with many sacrilegious Names of *Blasphemy*, that so
 he might the more easily be discovered. What these Names are,
 is not particularly expressed, but they may easily be guessed at,
 by the character which is given of him in the 13th. Chapter:
 That he opens his mouth in blasphemy against God, so blaspheme his
 Name, and his Tabernacle, and those that dwell in Heaven. The
 several parts of which description deserve to be particularly in-
 sisted on.

Of his
 Blasphemy
 see Isa. 14.
 13. 14.
 Dan. 3. 15.
 & 4. 30.
 Of his
 Blasphemy
 see Dan. 8.
 9-12. and
 11. 36, 37
 He was
 called Do-
 minus
 Deus, & no-
 ster.

Martial.
 Verse 6.

Job. 22.

25-17.

with 21.

14, 15.

Exod. 5. 2.

2 Kings 19

10, 16.

1. To utter *Blasphemy against God*; or, to *Blaspheme the Name of God*, may be done two waies: Either,

1. In direct and open denying the very Being of God, as the
 men before the Flood, *Pharaoh* and *Senacherib* did; Saying, *Who is the Lord, that we should obey his voice?* Or,

2. When frail men, by reason of some outward success given
 them, do intrude themselves into the Place and Authority of
 God, by assuming some of his Divine and Incommunicable At-
 tributes: Thus the *Prince of Tyre* Blasphemed God, when he said:

I am a God, I sit in the seat of God; of whom likewise it is spoken Ezek. 28.
in a way of sacred Irony: Behold thou art wiser than Daniel, (i. e. 2, 3, 4, 6.
than any of the Prophets, or divinely inspired men) there is no se-
cret they can hide from thee: This arrogant Prince it seems not on-
 ly challenging the Power of God unto himself, but likewise his
 Wisdom too, even pretending to a kinde of Omniscience, and In-
 fallibility, for hee adds, *with thy Wisdom, and with thy understand-*
ing thou hast gotten thee Riches: In conformity to which Descrip-
 tion, the Apostle Paul gives us this full and perfect Definition
 of *Anti-Christ*, or, of the *Beast* we are enquiring after; He is
 one who opposeth (*viz.* Christ and his Saints) and farre exalts 2 Thes. 2.
himself above all that is called God, or Worshipped (whereby is meant, 4.
not only above Magistrates, who are called Gods, but likewise a-
bove every thing else, which is thought by men to be most capa-
ble of Divine Honour (so that he as God, sitteth in the Temple of
God (i. e. in the Church, which was of old truly so, and still pre-
tends to be so) declaring himself that he is God: Declaring, that is,
Demonstrating and manifesting this, by his pretending to a God- Mark 1. 7.
like Power; as to be able to pardon sins, which none can do but God
alone, To absolve from Laws, To Dispense with Oathes, To be Infal-
lible, and the like, which Titles and Power whoever dares as-
sume to himself; He is The Anti-Christ, a Blasphemer, and conse-
quently, that Beast whose Marks we are seeking for, of which
the first is, that he was to be full of such Names of Blasphemy.

2. The *Tabernacle of God*, which this *Beast* is said to *Blaspheme*
 may either signifie the *Church of God*, (which oftentimes is called Eph. 2. 22
the House of God) over which the *Beast* doth sinfully assume a 1 Tim. 3.
 power; or, which I rather take to be the meaning, *The humane Na-*
ture of Christ, for thus the divine Writer to the *Hebrews*, doth e-
 legantly call it, because it was the true *Tabernacle*, which God pitch- Heb. 8. 2.
 ed and not man: Which *Tabernacle* is *Blasphemed*, when the Me- and 9. 11.
 rit of those Sufferings, which God himself underwent in the
Humane Nature, is lessened, and the blood of Christ not accounted
 sufficient to cleanse from sin, without something added by men
 to seek out its value; For since our Saviour expressly affirmeth,
 that he gave his flesh, (*i. e.* his humane Nature) for the life of the Joh. 6. 51
 World; and nothing can be more undeniable than that excellent
 Argument of a Divine Writer; *If the blood of Bulls and of Goats* Heb. 9. 13.
doth sanctifie to the purifying of the Flesh; how much more shall the 14.
blood of Christ, who by the Eternal Spirit offered himself without spot
 unto

our God, purifie our Conscience from dead works. The shedding of that blood (which was the price paid for the satisfaction of sin) being abundantly sufficient to merit forgiveness, for millions of worlds, because the Mortal Nature which suffered, by its Union with the Divine, was of Infinite and Incomparable Value; If then the *Beast* shall dare to extenuate and lessen it, by pretending that some part of the Ransome is yet unpaid, and that he hath power by his *Indulgences* to add something to it, this must needs bee a *Blasphemy* of the highest kinde, because it is in effect to say, that the *Son of God* did not finish the work, for the full performing of which, a *Body* was prepared him.

Heb. 10. 5

12, 14

3. Those that dwell in Heaven, are the *Angels* and the departed *Saints*; who are then *Blasphemed*, when any thing is ascribed or done to them, which, were they now on Earth, they would not dare to own; Thus when the men of *Lystra*, who had the excuse of an amazing Miracle to justify them, did prepare to offer *Sacrifice* unto *Paul* and *Barnabas*; we read that those blessed

Aet. 14. 14

2 Kings 18

37

Mat. 26. 65

Revel. 19

10.

Jud. 13. 16

1 Pet. 2. 5

Heb. 13. 15

Apostles did rent their cloathes, which was usual in the cases of *Blasphemy*, and shews what Opinion they conceived of that *Action*. So when our *Evangelist*, perhaps onely in a pious gratitude for such great discoveries, would have fallen down at the *Angels* feet to worship him; The *Angel*, in a kinde of sacred horror, forbade him, saying, See thou dost it not, for I am thy fellow-Servant, worship God: And a greater than hee, even the *Son of God* himself, yet appearing in the forme of an *Angel*, would not have *Sacrifice* offered to him, but saith hee to *Manoah*; If thou wilt offer a *Burnt-Offering*, thou must offer it to the Lord: If therefore *Sacrifice* and *Adoration* was not at all pleasing to those blessed Spirits upon Earth, we cannot think but *Prayer* and *Praise* (which are a *Christians Sacrifice*) and other acts of *Divine Worship*, must needs be accounted by them as *Blasphemous* now they are in Heaven. For they have not altered their minds, nor are they now lesse zealous of Gods Honour, than when they did on Earth express their utmost abhorrence of what-ever did but seem to intrench upon it. So that to summe up all the parts of this first *Mark* together, for a sinful man, to assume the prerogative and incommunicable properties of God, to lessen the Invaluable Merits, and Satisfaction of our Lord Christ, and to injoyn undue honour unto *Saints* and *Angels*, such as were they now on earth, they would detest, these all are *Blasphemies*

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of the grossest nature, which who-ever belcheth forth, he is the *Beast* we are commanded to beware of.

Secondly, Another *Marke*, and that no little one, by which *Mark. 2* the *Beast* may be known, is the numberless number of his followers; even *the whole Earth*, saith the Text, or *All that dwell upon* *Rev. 13. 3* *the Earth*: whereby is not meant every individual person with *17. 8* throughout the world, but as is afterwards explained, *Every Tribe, and Tongue, and Nation*: That is, All the Professors of Christianity throughout the world, except the *Elect*, or *They whose Names are written in the Book of Life*: These are called the *Saints*, *Mat. 24. 24* or the seed of the Woman, (i. e. the Sons and Daughters of the true *Rev. 17. 8* Church) *Whom the Dragon persecuted*: Who keep (not the Traditions *Rev. 13. 7* of men, but) the Commandements of God, and (in direct opposition to the Usurpations of *Anti-Christ*) do hold the Testimony of *Jesus*: Who, in comparison of that vast Rout, or rather Heard, which *Worship the Beast*, are stiled a little Flock, left, as it were, to hu- *Luke 12.* mane view altogether Naked and Defenceless, in the midst of *32.* many fierce and ravening *Wolves*, by whom they are no sooner discovered, but they are hunted, taken, and slain: Which General delusion and raging madness of the *Bestial crew*, together with the distressed condition of the *Lambs company*, must needs, even in the eye of common Reason, make those swelling Titles of *Universality, Visibility, Pomp, and Extent of dominion*, very unsafe and most unfit to plead as signs of the true Church, since during the whole time of the *Beasts Reign*, they are applicable onely unto his Followers.

If any ask how it was possible, for the world, professing themselves (as they did) to be Christians, to become so stupid, and senseless, as, instead of the *Lamb Christ Jesus*, to shew a Ty- *Rev. 5. 6* rannical and outrageous *Beast*, his greatest Enemy; in answer to this, we must consider, that from the first moment, wherein the *Beast* was invested in his Sovereignty, there was universally conceived a slavish dread of his Power; which made the over-awed and captivated world to cry out *who is like unto the Beast?* *Rev. 13. 4* *who is able to warre with him*, For if those of *Samaria* were exceedingly afraid of *Jehu*, and thought they reasoned well when they said, *Behold two Kings stood not before him, how then shall we* *2 Kings 10. 4.* *stand?* How much less able then were any to resist the *Beasts* encroachments, who had ten Horns, i. e. Ten Kings his Vassals, *Revel. 17.* that owned him for their Head, and tamely gave up their *12, 13.*

Authority to be disposed of, and ordered by him? But besides this Argument from *Force* and *Fear*, which alone had been sufficient to enslave the world, there were two other causes, which did concur to make the *spiritual Thralldome* plausible and universally taking.

1. There was a willingness in the world to be deceived; as the *Israelites*, being many years accustomed to the taste of *Mannah* (though it was *bread of Heaven*, and food for *Angels*) began to loath it: so did the *World* grow weary of the plainness of *Truth*, which made God in his just judgement, give them up to be acted by a *Spirit of Error*, because they loved not the *Truth*, saith the Apostle, but had pleasure in *unrighteousness*, or, in *falsehood*; as the word *Adixia* often signifies. Men having then their Ears open to receive, and their mindes ready to believe a *Lye*; and offering themselves as a willing Prey, to every one that would but take pains to cozen them.
2. To this propensity and readiness, which was in the world, for the embracing of any kinde of Error, there was not wanting the Vigilance and care of a *False-Prophet* to promote and preach it. Who being twin with the *Ten-horned Beast*, rising out of the *Earth* at the same time, and ever present with him, used all his craft and industry to enlarge the *Beasts Kingdom*, as being himself a sharer both in the Profit and Power of it. And therefore by his *false Doctrine*, which he had power to confirm by *Miracles*, he easily perswaded the credulous world to enslave themselves unto the *Beast*, and willingly to receive his *Mark*; and if any refused it, he caused them to be killed; Preaching no doubt, as his predecessors did before him, concerning the Apostles, That, *who so killed them did God good service*: Which *False-Prophet* (in the usual Scripture Dialect (where the *frog*, the *Locust*, and the like in the singular Number, doth comprehend the whole Species) signifies all those *False-Teachers*, which were to arise in the Church, whose *Doctrine*, and *Manners*, almost all the Apostles do fully declare. It is no wonder then, if such vast Multitudes, for so many ages, ran blindly into pernicious and destructive Errors, who, being first disposed by themselves unto the love of *falsehood*, were afterwards forsaken by God, and had besides many fly and cunning *Impostours*, to lead them farther astray: Their Eyes it seems being so dazled with the false *Fire*, which by *Miracles* came down from *Heaven*, that men were

content to forget their way thither, and willing to be led to Hell in company. But had the world been then awakened, as now, through the goodness of God, some part of it is, they would have known that *true Doctrine* did alwaies precede and give a lustre and credit to *Miracles*; for without their aid, Truth alone can maintain its Authority, as it did in *John Baptist's* time: But *Miracles* without *true Doctrine* (of which the Word of God must be the Touchstone) are sometimes suffered by God to try the grounded sincerity of our Obedience: And therefore wee are strictly cautioned, that we be not deceived by them: So that whenever *Miracles* are urged in defence of False or Questionable Doctrines, they only serve as Evidences to shew that the *False Prophet* is at work, and the way, for setting up the *Kingdome of the Beast*, or, the *Throne of Anti-Christ*, is secretly prepraring.

Thirdly, Another *Mark*, and equal in Evidence to any of the former, is the time wherein the *Beast* began (not to Be, but) to Reign: Of this, is to be understood that *Ænigmatical* speech of the Angel, *The Beast, which is not, although he is*. Which Phrase, as containing some singular sense, is repeated twice in one Verse; and this seems to be the meaning of it, that although the *Beast*, as to some of his parts, was then actually in Being, and some foundations were already laid for his future greatness (as likewise is elsewhere witnessed) yet he had not hitherto arrived to his full growth; or as the Apostle *Paul's* Phrase is, *He was not revealed as yet*; which word *revealed*, when it is applied to the *Man of Sin*, I take to signifie the setting up of his *Kingdome*, and actual exercise of his Sovereignty, or, the visible displaying of his Power: For thus the *revealing of Christ*, is used for his *Reigning*, and that by the Apostle *Paul*, in the same Epistle, where he treats of *Anti-Christ*: what therefore the Apostle *John* speaks concerning the *Beast*, that, *Hee is not, although hee is*; amounts to this, That, though he was in some degree already, even at that time (as a Poisonous Plant, may be said to be, as soon as it is sown, and hath taken root in the Earth) yet he was not come then unto his absolute Dominion, which, saith he afterward, you must then look for, when *ten Kings*, who are to be his *Horns*, do arise, with whom, at the very same instant of time, the *Beast* shall begin his Reign. This, though somewhat more darkly, was intimated by the Apostle *Paul*, when he says, *The Mystery of Iniquity doth already work, only that which hindreth*

3. *Arbiter*. (shall hinder) until he be taken out of the way, and then that lawless one shall be revealed: Which words, the Primitive Christians did generally understand to signifie the *Roman Empire*, as *Tertullian* witnesseth in the name of them all; and this made them in all their meetings, to pray for the continuance of that Empire, that thereby the coming of *Anti-Christ*, and the Desolation to be wrought by him, might be prevented. For while the *Empire of Rome* was undivided, and in its height of Sovereignty, the *Beast*, whose seat was in the City, had neither pretence of Plea, nor force of Power, sufficient to make himself acknowledged as Sovereign there; but when that Empire was broken, and several Kingdomes did arise out of the Ruines of it (all which, for the better establishment of themselves, did agree to submit unto the *Bishop of Rome*, and to own him as their *Head*) then there was nothing left powerful enough to hinder the *Beasts* Usurpation: The time therefore, when these *Monarchies* or *Principalities* arose, must be carefully enquired after, because from thence we must date the beginning of the *Beasts* reign and *Independant Supremacy*; which was to last from that period of Time, even until the coming of *Christ*, who by the brightness of his personal appearance, will finally destroy the *Beast*, and fully plead the cause of his persecuted and cruelly slaughtered Servants against him. From what hath been said, three things do evidently follow.

See of this
2 Thel. 2. 8
Dan. 7. 21,
22. Rev. 16
13--16. &

19 19, 20,

21

See Dan. 7
& c. 8. 20

Dan. 7. 25

& 12. 7

Rev. 12. 14

Rev. 11. 2

3. & 12. 6.

& 13. 5

Dan. 9

Numb. 14.

34 Ezek.

4 4: 5, 6

Rev. 17. 10

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1. That the *Beast* is not one *Man*, as some do vainly imagine, but a Series or Race of Men succeeding one another in the same Bestial and Blasphemous Government and Titles,
2. That the Time, Times, and half a Time, the 42. Months, The three years and an half, or, which is all one account, The 1260. Years, so often mentioned in *Daniel*, and the *Revelation*, as the precise time limited by God for the duration of the *Beasts* Dominion, must necessarily be understood of *Prophetical daies*, that is, taking a Day for a Year; as it is in that famous instance of *Daniels weeks*, and more than once elsewhere in Scripture before; and this Interpretation as it is usual, so it is most agreeable to the design of the Spirit of God, who speaks of the *Beast*, as of one that was to reign a long time, and comparatively much longer than either the *Christian*, or the *Heathen Emperours* before him, in whose place the *Beast* was to succeed, as the eighth in Number, but indeed the seventh Head, and was thence forward to continue, until the Lord *Christ* himself came to take away his Authority from him.
3. That

3. That since the breaking of the *Roman Empire*, and the Rise of several *Kingdomes* or *Principalities* out of it (which by all writers is placed between the fourth and the fifth Century, though many differ concerning the particular Time of each) there have already lapsed above 1200. years; all which time we must, in conformity to this Scripture, be forced to acknowledge, that *the Beast*, who was to begin his Reign with those ten Kings, hath been visibly and powerfully reigning; and to speak more plainly, this the Spirit of God hath affirmed he was to do, and therefore hath done, in *Rome* it self, and thither wee are directed by the *Angel* to seek him, that wee may know who it is, whose Communion wee are with so much care commanded to avoid.

From what hath been said it is very evident, nor indeed can any thing possibly bee more clear to all unprejudiced men, that as *Rome* was that City which was represented under the form of a *Whorish Woman*; so the *Pope*, or, *Bishop of Rome*, is the *Beast who bears her*; It is he, who for many hundred of years, hath fixed his *Seat*, and his *Supremacy* there; It is hee, who challengeth Authority over all *Kings* and *Earthly Magistrates* (the greatest of whom have been forced to wait as Lackeyes to make up his Train) It is He, who hath all these *Names of Blasphemy* (of being *Head of the Church*, *Infallible*, *Pardoning Sin*, and the like) which the Spirit of God had before prophesied of, and witnesseth against: It is He, who hath attempted to *change Times*, and daily doth *change Laws*, dispensing for his own gain with whatever is Sacred and Holy: It is He, who *Blasphemes those that dwell in Heaven*, Canonizing whom hee pleaseth for *Saints*, and then commanding them to be worshiped as *Gods*; shewing himself hereby, not only to bee a *God*, but (as *Tertullians* expression *Apolog.* is) *Deus Deificus*, *A God that can make Gods*. So much is hee advanced above the condition of a Mortal Man. And lastly, It is He, who hath the *False-Prophet* to Act and Preach for him, even an infinite number of *Monks*, *Fryars*, *Jesuits*, and the like *False-Teachers*, who, being his sworn Subjects, by their *Lies* and *Lying Wonders*, do all strive to bring the World into the same Vassallage; not much caring what becomes of other Points;

יחזק
Nic 3.5

so that Men will but be Ignorant enough, and quietly hold the *Fundamental Article* of their *Creed*, that, *the Pope is Head of the Church*; but if any, suspecting him to be the *Beast* they are bid to beware of, do once boggle at this, then these *False-prophets*, prepare, or, as the Hebrew word signifies, *Hallow War against them*, i.e, Wage an *Holy War*, the meaning of which Phrase, our *Protestant Churches* in *France, Savoy, Germany*, and other places, are too sensibly acquainted with, to need an explanation.

If this bee so, for the proof of which, I have not followed any pre-conceived Notions of mine own, but the unerring guidance of Scripture-light, then it doth necessarily follow, that in the *Church of Rome* (I mean for those who knowingly live and dye in Communion with Her, acknowledging the *Pope* for their *Head*) there is not any possibility of Salvation; and to affirm there is, is boldly to contradict the express denuntiation of the Spirit of God, and therein to bee mercilessly Cruel unto the Souls of those deluded men, under pretence of being Charitable. The Apostle *Paul* saies, that the *Deceivableness of Unrighteousness works*, ἐν τοῖς ἀπολλυμένοις, in them that perish, or, in the lost, who being alwaies opposed to the σωζόμενοι, or, the saved, it abundantly shews that all who continue their adherence unto the damnable Errors of that Church and Head, are wholly forsaken by God, and designed to Destruction. What may bee said concerning former Times, when the Truth was not so clear, nor the Apostacy in all its parts so visible, I will not determine; It is possible, that, as heretofore, so then, God might wink at those times of Ignorance; but I am sure, hee now calls upon all to repent, or else wee must expect to perish in our Obstinacy. It is therefore very observable, that in the 14th. of Revelation, first there comes an Angel to Preach the Everlasting Gospel; the sum of which is no other, than what the Prophets and Apostles did Preach of Old, That men should turn from Idols, to serve the living and true God; and worship him who made Heaven and Earth and the fountains of Waters: Upon the preaching of which Gospel, immediately there follows another Angel proclaiming that dreadful Judgement before mentioned, against such as worship the Beast,

2 Th. 2. 10

See 2 Cor.

2. 15. & 4.

3 Acts 2. 47

1 Cor. 1. 18

Jude-v. 4

Acts 17. 30

31

Verf. 7

See Psal.

96. 5. and

115. 4. & c.

Isa. 41.

1 Thes. 1. 9

Beast, and receive his Mark or his Image. From whence I gather, that what-ever may be the dealings of God towards those in *Spain and Italy*, or other places, where the Preaching of the *Everlasting Gospel* is utterly suppressed, and those poor souls, who possibly may long for light, are forcibly detained in darkness; yet in such places, where the Truths of God are taught, and freedom given unto all that will come and hear them, there to continue in that sin of *Popery*, which God hath already declared he will not pardon, must needs be utterly inconsistent with any hopes of Happiness.

Although I need not say any more for the proof of this, than what hath already been spoken, concerning the Judgement threatned against all such as obey that *Man of sin*, and *Childe of Perdition*, the *Pope*, or the *Beast*, against whom the Lord hath an irreconcilable controversy, yet in compassion to the souls of those miserably deceived *Papists*, amongst us, I shall add these few things, farther. That

1. If all, who either *add to, or take away from, the words of Scripture*, are to expect all the *Plagues* threatned, and to be excluded from the happiness promised in it. Rev. 22. 18
19.

2. If they, who *Worship God after the Doctrines and Commandments of men*, do onely *Worship him in vain*; and instead of gaining a reward for their Service, are to be plucked up, as *Plants, not of the Fathers planting*. Mar. 15. 9
13, 14.

3. If they, who *blindly*, and with an *implicite Faith*, do follow after *blinde Guides*, will certainly at last fall with them into the ditch, even the bottomless-Pit of destruction.

4. If *Idolaters* are to have their portion in the *Lake which burns with Fire and Brimstone*; and all such are to be confounded; i. e. To perish for ever, who serve *Graven Images*, and boast themselves of *Idols*. Rev. 21. 8.
Psal. 97. 7.

5. If they who believe a *lye*, (as that a piece of Bread is turned 2 Thes. 2.
ed 9-12.

ed into the very Body and Blood of the Son of God) and have pleasure in such unrighteousness, are all to be damned.

6. If they who worship *Angels*, hold not the Head, Christ; and therefore cannot look for any life from him.

Lastly, If they who, in a proud conceit of *their own Righteousness*, either prefer it to, or else mingle it with the *Righteousness of Christ* for *Justification*, do commit the very sin of the *Reprobate Jews*, making the death of Christ in vain, and consequently have no Interest in the Redemption purchased by it: If I say these things are of that hainous nature, as who-ever is guilty of any one of them, is by the Word of God pronounced *Worthy of death*; then the *Papists*, who (besides their bearing the Name of that accursed *Beast*, the Pope) do hold all these, and many more such *destructive Heresies* are certainly in a state desperately and deplorably dangerous, and for any to teach otherwise, it is to *speak peace*, and Pity where the mouth of the Lord hath not spoken it.

For us therefore, who, through the infinite goodness of God, have escaped the snare, to have any *Church Fellowship*, or to seek *Reconciliation* with them, it is not onely ingratfully to slight the Mercy of our deliverance, but foolishly, if not impiously, to *sell the Truth*, or rather to betray it, into the hands of its most prejudiced, hardened, and implacable enemies: Let them therefore, in the Words of God by the Prophet to Jer. 15. 19 *back-slidden Israel, Return to us*, by renouncing their *Blasphemies*, forsaking their *Idolatries*, and with-drawing their Obedience from that *Beast* they serve; but let not us return to them, Rev. 18. 4 by parting with one Iota of Scripture-Truths, least by partaking Deut. 7. 25, in their sins, we become likewise sharers in their *Plagues*; and by touching the accursed thing, do make our selves a *Curse*; and incur that guilt, which still cleaves, like an incurable *Leprosie*, Levit. 14. unto that *Idolatrous and bloody City of Rome*: Against which City God hath formerly sent the *Goths and Vandals*, and other Executioners of his Vengeance, to scrape and to pare, and to cleanse her flesh out of her; but she is now returned to her Trade again, Rev. 9. 20, still *Worshipping Devils and Idols*; and not repenting of her *Fornications*, 21.

tions, *Witch-crafts and Murders*; It remains therefore, that *Heb. 6. 8*
 like the *Barren Earth*, which having oft been Rained upon,
 brings forth onely *Briars and Thorns*, she is nigh to a curse, and her
 end is to be burnt with fire: This glorious spectacle, though
 worldly-spirited men will lament and tremble at the sight of; yet the *Rev. 18*
Heavens, and the blessed *Inhabitants* of them, are commanded to re- *ib. v. 20*
 joyce at: For which, the *Souls of the Martyred Saints*, that are al- *Rev. 6. 10,*
 ready under the *Altar*; and all their Brethren, who are yet *11*
waiting in the Wilderness do earnestly pray, as being then to re- *Rev. 11. 17*
 ceive a full *Reward for their labours*, and to *Reign with Christ*, for *18*
 whom they suffered, *2 Tim. 2.*
10, 11
Rev. 20. 4,
6
Rev. 22 20
Cant. 2. 14

Even so, come Lord Jesus,
come quickly.



POST-SCRIPT.

THough a Doctrine, which is built upon and confirmed by the Scriptures, *the word of God*, needs not any *Testimony from Man* for its farther establishment; yet because this Truth comes forth at this time without a Name, and some of the *Protestant-Readers* may possibly suspect it to be New, and not agreeable unto the Judgement of our *Reformed Churches*; the Authour therefore of the foregoing Treatise hath thought fit to adde, that he hath delivered nothing for substance, but what is exactly consonant, not only unto the Scripture, but unto that Interpretation of it, which the most Learned and Judicious of our *Protestant Writers* have already given: And this was thought so clear a Truth in former times, that this Article, *The Pope is Anti-Christ*, hath been put into most of the *Publick Confessions of Faith* of the several Churches: And in our own Church, hee thinks it still is, but he is assured it was, till of very late years, the Judgement of almost all that were of any Reputation, either for Religion or Learning. It were easie to exscribe their Words and Arguments, but I shall content my self with the Testimony of One, whose incomparable Learning and Piety, together with the eminent Place and Authority hee enjoyed, may serve either to make his words to bee received, or at least mine not over forwardly condemned. It is the Reverend Dr.

Pag 438. *Usher* Arch-Bishop of *Armagh*, who in his *Catechisme* writes thus,

As Christ is the Head of the Church, which is his Body; so Anti-Christ is the Head of the Romish Church, which is his Body.

Quest. *Who is that Anti-Christ?*

Ans. *He is one, who under colour of being for Christ, and under Title of his Vice-gerent, exalteth himself above and against Christ opposing himself against all his Offices and Ordinances both in Church and Common-wealth; bearing Authority in the Church of God, ruling over that City with seven Hills, which did bear Rule over the Nations,*

and put our Lord to death; A man of Sin, a Childe of Perdition, a Destroyer, establishing himself by lying Miracles and false Wonders: All which **M A R K S** together, do agree with none, but the **P O P E** of **R O M E**.

Pag. 439.

Quest. What is the use of all his Doctrine?

Ans. That whosoever are partakers of the Sins of Rome, are also under the same curse——&c.

Quest. What farther?

Ans. That there can be no sound Agreement betwixt Popery; and the profession of the Gospel, no more than betwixt Light and Darknes, Falsehood and Truth, God and Belial, and therefore no **R E C O N - C I L I A T I O N** can be devised betwixt them. For if the members of Anti-Christ shall be destroyed, we cannot in any sort communicate with them in their Errors, unless we will bear them company in their destruction also.

The Author hath no more to adde, but to beg of God, that he will own this Work by giving a Blessing to it, in this Dark and Cloudy day.

FINIS.
